342

Middle, the roofs of the lower tiers serving as
urches for those above. The population of this community [40]
s estimated at about 150 adults. The individual house
s simple, its floor of tamped earth, its windows without
lass, no provision made for the escape of smoke from an [354]
ndoor firepit save doors and windows, and its furnishings [312]
eager. Water is obtained from a neighboring stream. This 344
illage boasts no specialized constructions and is without
oops. Larger villages, such as Betas or Hyaus, have a
umber of buildings for special purposes, for example, [347]
he police post and the Nestorian church in Hyaus, and a [346]
efinite mercantile section. Fields as well as house-yards 417
f the villagers are often marked out with extensive fences
f interlaced branches and thorns or of rubble. In the 231
maller village described above, cattle and other domestic 342
nimals were housed within the dwellings themselves during
old weather, and in some locales in the area caves are
sed as cattle-pens or sheep-folds in the winter. 341

agglomerated" village pattern of rural occupation in the
iddle East and in Southern Europe has been noticed often,
t in the Rowandus district it is possible to find isolated
ura settlements of no more than one or two houses. The 342
otshir, who do not winter in the area, use for shelter a
lack goat-hair tent floored with rugs, in general appearance
ot unlike that of Arab nomads, but less complex. Some of
hese tents, such as those used by chieftains for summer
uest-houses, are quite spacious and of unique designs.

d distaff for spinning thread, and a number of metal 387
ottles for dyeing the finished cloth a single brown or 246
ue. In the villages women do a certain amount of 53/
hawlbery, for example, two flowered designs on a loosely- 246
own piece of cloth which can be cut out and stitched 234
gether to form a woman's cap, and of knitting, such as
ockings is crudely dyed black and white yarn. Small, buff 383
tiary jugs are fashioned without the wheel and decked with
signs in a red slip. There is a great deal of woodcarving, 372
ch as ladles, combs, bowls, cigarette-holders, and
lking-sticks, some of which find their way out of the [410]
as to Erbil and even Baghdad. Save for a few pieces of 419
rving, however, almost none of these products ever
ach a larger market than that of Rawanduz and bring only
e smallest prices throughout the district. Women offer
em for sale to the merchants in the hope of realising a
w coppers with which to buy trinkets, and some of these
nsactions, compared with agricultural or dairy produce,
e great importance, either for merchant or for villager.

The collection of faggots and production of charcoal 372
r winter fuel are important services performed by the 394
illagers for the larger towns of the district. In the 372
mmer, blocks of mountain snow are in great demand in the
wn of Rawanduz, particularly for chilling drinks such
sherbet or mastaw (a mixture of curdled milk, mast, and
ter, qq. drunk from a wooden bowl by means of a cumber- [405]
me wooden ladle), as well as large quantities of oak and
llow brambles which are constructed into summer arbors 383
418

or viaHorwuda, and both of these demands are satisfied by the villager. There has been an extensive and serious attempt by the government to curb depredations of standing timber and to provide for reforestation of the district, but between the need for fuel in the winter and the desire for outdoor shelter in summer the trees continue to suffer.

The livelihood of the district, then, consists almost completely in agriculture and animal husbandry. Although the many difficulties which face cultivators and shepherds elsewhere are to be encountered here, and the year "Gi" or "Isaa," the threat of famine seems to be very slight. Real starvation is only remembered from the days of the first World War when a Belgian army cut its way through the valleys, burning crops and villages, and emergencies since that time have been few. For the surplus, the fuel of district marketing have some variation. It has been seen that the Tutsi aristocracy, centered at Rwanda, controls the harvest and sale of tributes. A high percentage of other agricultural and dairy products are consumed in the villages themselves. The surplus portions may be variously allocated, some sold directly from the area to agents coming from Kabil, others bought up in the town of Ruwanda, and still others retailed in smaller mercantile towns in the district. It must not be thought that Ruwanda exercises an exclusive commercial monopoly over the area, for there are a number of towns with their own merchants, a few of them real competitors, such as Iyuma, and others a natural response to the requirements

[illegible]

The most important "pieces of furniture" for sitting, resting, working and sleeping purposes were the floor, covered to a greater or lesser extent—according to the time of the year—by felt mats, *shaddeh*, and what we call oriental—that is to say knotted—rugs, *farsh*. (S. 2377)[1] imported from Iran, or from areas of Kurdistan other than those I visited. Neither felt mats nor knotted rugs were ever [illegible] on by Kurmanj, for all stood their shoes or slippers before walking on the floor spaces they covered. Left was lived on the floor; there was evolved, we said, [illegible]. There was no fixed rule as to which room or part of the house was to act as dining room or bedroom. The spot where the meal was, whether it did,—was for several persons, who continually changed their grouping—was placed on the floor was the dining room for the short space of time it took to consume the meal. It might be one of the three living rooms, the courtyard, or, on warm evenings, up on the flat roof. When tables were used they were moved to the place where the meal was to be and afterwards taken back to their usual positions. The chairs belonging to them led the same wandering existence. Even the big sofas were moved into the murky coolness of the *kyosk* in the hottest hours of the day or into the courtyard in the evening. As a rule, however, they stood unceremoniously along the walls of the room, just like seats in a railway carriage. When visits were paid the guests were placed in them and handed a flag-shaped fan, *tahrifak*, (LXIII i, (S. 2371)). If there was no large meal in the guests' wing for male guests, the two big tables there were used for piling [illegible] on.

The two cupboards and the last home-made chest of drawers seemed to be quite rare elements in the furnishing scheme. They were for the clothes of the men in the house, and were stored in the most masculy of the house's living rooms. They stood as though in an attic or an auctioneer's room, the way they were placed showing that there was no sense for interiors or any idea that furniture can be o

[illegible] 345 [illegible]

[illegible] 345 [illegible]

[illegible] 345 [illegible]

[illegible] 345 [illegible]

[illegible] 345 512